BRIGHAM YOUNG UNIVERSITY
American Indian Education Department
Indian Education Center
Provo, Utah 84601

The Eagle's Eye

September 1972 *Brigham Young University* *Vol. 3 No. 1*

CO-EDS COP HONORS

Three Brigham Young University Indian coeds—all from Arizona—walked away with top honors in the Miss Indian Utah contest this September with freshman Loretta Tsosie being named Miss Indian Utah for 1972-73. All three are Navajos.

A freshman in general studies from Page, Ariz., Miss Tososie was crowned by actor Robert Redford in an exciting climax to the evening. More than 200 attended the contest at Sundance Resort which followed a buffet. Named Miss Congeniality was Linda Riddley, a Northern Ute attending Utah State University.

Named first attendant was Ruth Ann Brown, a Navajo-Hopi Junior in social work; second attendant is Ruby Whitesinger, a freshman in general studies. The new queen is the daughter of Mr. and Mrs. Shanks Tsosie, Miss Brown is the daughter of Mr. Brown Jr. of Window Rock, Ariz.; and Miss Whitesinger is the daughter of Mrs. Pauline Whitesinger of Dennebito, Ariz.

Presiding at the third annual ceremonies was Joyce Sequaptewa, Miss Indian Utah 1971-1972 of Salt Lake City, who told of her travels and various interesting experiences in that position during the past year.

Five Indians judged the 12 contestants in areas of native dress, their knowledge of Indian heritage, skills in arts and crafts, and authentic tribal talent. As in past Miss America contests, the six finalists were asked to respond to a question before the audience.

All contestants performed a talent number native to the Indian culture.

The new Miss Indian Utah will represent the state at the national pagaent sponsored each year by the Congress of American Indians.

Committee members directing the pagaent were Mrs. Jan McNeil, chairman, of Salt Lake City; Mrs. Fae Beck and Mrs. Lola Redford, both of Provo. Master of ceremonies for the pagaent was Jim Pinegar of Provo, a former missionary on the Navajo reservation.

The top three winners are all members of the LDS church and spent several years in the Church's Indian Placement Program.

The two other finalists were Lavina Begay, a senior at Richfield (Utah) High School; and Edith Begay, a school teacher in Montezuma Creek, Utah, who is originally from Fruitland, N. Mex. Other contestants were Gloria Nimrod, Priscilla Tallsalt, Rena Whitelock, Betty Begay, Bernice Begay, and Shirley Luna.

All of the 12 contestants are Navajo except for Miss Congeniality, Linda Riddley, who is a Northern Ute.

Why Are You Here ?

By Howard Rainer

Many Indian students attending BYU for the first time have already met the crucial reality of asking themselves why they are in college. For many, the answer may be simple, "I want a college education to help my people," for others it might be, "I want to have a good job when I get out of school," and for some others, it may be, "I want to find the ideal husband or wife."

In pondering over your reasons for being here, you may want to interject a very important thought. It is important that you realize as an Indian student that you are not here at BYU by accident. All the red tape that has been done to get you here was not by mere chance. All of the 500 Indian students attending BYU are here because someone in their life made it possible for them to be here.

As you start out on your college career, remember that your selection of a profession, your study habits, your social life and spiritual growth will enable you to find direction and positive achievement not only for yourself, but for others. (A DROPOUT IS NO HELP TO THE INDIAN CAUSE.)

Your short stay here at BYU will enable you to obtain the tools whereby you can be an asset to your fellow Indian brothers, your Indian community in their struggle for self-determination.

What you do for the next few years will determine the worth and contribution you can make to help alleviate the numerous problems that exists on our reservations today.

There is no one that can do the tireless work that lies ahead of you, but your reward will be the realization that you were able to overcome the great odds that were before you as you began your college career in 1972,

MAY WE ALL HELP ONE ANOTHER IN REACHING OUR FULLEST POTENTIAL THIS YEAR.--THERE IS SOMEONE COUNTING ON YOU.--LET'S MAKE IT INDIANS!!!

Advice - Can You Use It

By Howard Rainer

Many Indian students coming to BYU for the first time will be happy to know that there is a place they can go for professional advisement in making decisions for academic and career pursuits.

The College of General Studies Advisement Center (CAC), located in Room 150 of the Brimhall Building is one of twelve advisement centers servicing BYU students on campus

HOW *CAC* CAN HELP YOU THE INDIAN STUDENT--

According to Mr. Jerry Jensen, director of the center in the Brimhall Building, the center can serve the Indian students in these ways:

(A) We maintain all of the records pertaining to the students registered in the College of General Studies—we see that all current and pertinent information pertaining to each student is kept updated in their respective file.

(B) We establish appointments with students and advisors in their respective specialties and disciplines.

(C) We make appointments for the Advisors and students for special testing at the test center. A student who wishes to have special interest test etc. may come to our center and have us make the appointment for him.

(D) We aid the student in keeping track of his currect progress in school. Those who may be involved in the Associated Degree area will find that we will be evaluating their progress toward their degree. We will notify students who have deficiencies which would preclude their graduation enough ahead of time that correction could be made.

(E) Great effort will be made in seeing that the student sees the advisor who can do them the most good. If the student knows an advisor in his field of interest we shall do all we can to see that the students gets this individual. There may be times that the advisor the student wishes to see is out of town, over scheduled or teaching at that time. When this occurs a competent advisor will be selected by area of interest.

Ruth Ann Brown - Finalist for Homecoming Queen

The selection of BYU's Homecoming Queen has rolled around again. This year an Indian girl has made it into the finals. Ruth Ann Brown, Navajo who hails from Crystal, New Mexico has made it thus far in the final competition.

The girls in this competition are judged on their beauty, poise, talent and they are individually interviewed by the judges. The Queen and her Attendents are selected by popular vote by the student body.

We would like to congratulate Ruth Ann and wish her well at this time and let her know we're proud to have an Indian in the finals for Homecoming Queen.

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Standing left to right, Robert Angle, Camp director, Louis R. Bruce, Commissioner of the Bureau of Indian Affairs, Beverly Holbrook, Anita Straighthead, Betty Lou John, Ann Belcov, "Summer In The Parks" Coordinator, Mark Romancito, Harley Walker, Connie Fox, and Bob Scabby.

SUMMER IN THE PARKS 72 INDIAN DAY CAMP WASHINGTON D.C.

For many students, completion of finals in May meant home for the summer and freedom from school, but for seven of our BYU Indian students an exciting summer of fun and new learning experiences was just beginning. They were to be part of the staff of the 1st Indian Day camp in a Summer Youth Program known as "Summer in the Parks", which has 12 camps around the Washington D.C. area. These various camps teach different cultures to inner city youngsters between the ages of 8-12 years of age. This particular Indian camp was sponsored by the National Park Service in conjunction with the Bureau of Indian affairs. The camp was under the leadership of Robert Angle, a member of the Maidu tribe of N. California and a graduate in Youth leadership from BYU. Chosen as his staff were Leon Dude (Apache) from San Carlos, Arizona; Bob Scabby (Cheyeene) from El Reno, Okla.; Harley Walker (Zuni) from Zuni, N.M.; Connie Fox (Mandan) from Newtown N.D.; Beverly Holbrook (Washoe-Shoshone) from Carson City, Nevada, and Anita Straighthead (Minneconjou Sioux) from Cherry Creek, S. Dakota. In Addition to this staff from BYU were 5 other students representing various tribes and universities throughout the Mid-West. From North Eastern Oklahoma University, representing the Cherokee Tribe were Randy Cummings and Shirley Owl. From Ft. Lewis College in Durango, Col., and representing the Zuni tribe was Mark Romancito. Rounding out the camp staff were two Navajo girls, Betty Lou John and Nancy Martine, from eastern New Mexico University.

The camp was established in Great Falls, Va., 16 miles from Wash. D.C. along the beautiful Potomac River. Each Monday it was here at camp "OO-NA-LE" that 100 inner city Washington D.C. youngsters, mostly Blacks, had a look at their first Indians. Not the T. V. movie, or comic book Indian, but the 'real' Indian of today.

Even though a few of the youngsters were wary of leaving their buses on the 1st day of camp, they soon found out that the Indians comprising the staff weren't what the television had pictured them as being and soon began to know them as people and the comments such as: "They's not Indians", or "They's fake", disappeared rapidly. Each youngster had a picture in his mind of an Indian but because he'd never known or seen an Indian, this picture wasn't his own. Now he had the opportunity to form his own views and ideas. From the 1st day, the staff members could sense the rapid change of ideas within the youngsters, and in almost every case there was a complete reversal. In fact, so complete was the reversal that before the coming Friday they would not want to leave camp to return home.

From the first day of camp till the last, the youngsters were told to forget they were Black, White, or Yellow because this week they were Indian. They were informed that there were no conventional sports such as football, basketball, or baseball played, but that this week they were going to learn some Indian games.

To get the youngsters to begin to feel like an Indian, they were divided into equal numbers for the staff. They were now a tribe so they picked a tribal name, tribal chief, and learned a little about their tribe and began to feel like a team. Throughout the rest of the week they were to be a tribal unit. It was here that they learned a valuable lesson in leadership. If they supported their chief and cooperated, just through organization, they won. If not, they usually lost. Each tribe then learned to win as a tribe, or lose as a tribe. They now began to feel like Indian

The staff members then began to teach the youngsters how to bead Indian jewelry, leathercraft, costume making, bow and arrow making (to name but a few) so that the youngsters could now begin to look like Indians.

The focal point of the camp and the main reason for the spirit and enthusiasm of the camp was the earning of feathers, the Indian way of honoring excellence. Feathers were awarded during the week to each tribe winning Tribal Competition in sports, arts and crafts, skills, and talents. Nothing, not even the finest trophy was as valuable to them as that feather they earned.

Friday was the most exciting day of the week, because this was the day the scalp stick trail, a series of Indian games, was run and also the day of the Talent Show, which each Tribe had worked on throughout the week. In both activities the tribes were out to earn feathers in these two final events. Friday also marked the last day of the youngsters' stay and the Grand Finale of honoring the most outstanding tribe and most outstanding chief with an Indian "Give away". Here the winning tribe with the most feathers were given the finest arts and crafts by the other tribes and staff members. After this closing ceremony the youngsters boarded their buses for home—after they were rounded up and forced to leave.

No one can know the bitter and sweet feeling of Friday afternoon. The children that departed left an empty spot in each staff member's heart because they'd learn to love one another as people, real brothers and sisters. So when they left, they left an empty spot which made the staff look forward to the following Monday so that they might find out who is to fill that empty space in the coming week.

Bob Scabby, representing the staff and their general consensus, tries to convey a few of their many new learning experiences in the remaining part of the article.

This summer was by far one of the most exciting summers that any of the camp staff has ever had. When the 1st bus load of youngsters came, we were just as wary of them as they were of us. They hadn't really known Indians, but we really didn't have any experience teaching Black younsters either, so we were both a little apprehensive of one another. We not only taught the

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Lamanite Generation

When Brigham Young University's Lamanite Generation variety entertainment troupe arrived home Sunday, Aug. 27, they unpacked a suitcase full of accolades from various Indian tribes and non-Indian audiences in the Pacific Northwest and Canada.

The 40-member troupe, under the direction of BYU Program Director Jane Thompson, concluded a six-week tour in which they performed before audiences in such major cities as Victoria, Vancouver, Saskatoon, Regina, Lethbridge, and Calgary. They also performed on Indian reservations (reserves) up to the Northwest territories

Highlights of the tour—after performing three days at the All-American Indian Days in Sheridan, Wyo. in late July—included the presentation of a "Talking Stick" by the Squamish Tribe in Vancouver, Canada. Presented by Frank Rivers Jr., a member of the tribe's education department, the "Talking Stick" is the highest tribute that can be given by the Squamish Tribe to those recognized for distinguished service or espect.

The stick is used by chiefs at Indian gatherings to get the attention of the poeple before the chief is to speak. At the presentation, Mr. Rivers pointed out that he was prominent in Indian activist efforts, but the Lamanite Generation had impressed him so much that he wanted to pay respect to the group for their efforts to bring happiness and a positive outlook on life to all Indians in Canada and the United States.

In many areas of the tour the student troupe stayed in homes of Indians and non-Indians. Captain John Knowles of the Salvation Army in Meadow Lake, Saskatchewan, said, "Coming into our homes is good experience for interchange of ideas and for American-Canadian relationships . . ."

After performing before some 600 people in an outdoor theater in Saskatoon, Canada, the troupe received congratulations from Mayor Bert Sears who said that his city is involved in a pilot project—the only one of its kind in Canada—that will be a major recreational and educational center for Indians. "The talent exemplified in the Lamanite Generation is what we are trying to achieve in this pilot project."

Performing with the troupe were the four Huang sisters from Taiwan; Vickie Bird, current Miss Indian BYU who was first runner-up in the Miss Indian America contest in Sheridan; and Carnes Burnson, a Ute and BYU student who has written three songs being popularized by the troupe: "Go, My Son," "Desert Flower", and "I Walk in Beauty".

During the year the Lamanite Generation has traveled across the United States, performing at Disney World in January as well as several appearances on the Seminole Reservation in Florida; and in the spring they turned away 400 people from their performance at the John Wayne Theater at Knotts Berry Farm in Los Angeles which holds 2,100.

On the same tour they enthralled 3,000 people at the Valley Music Theater in Los Angeles, 1,600 at Culver City Civic Auditorium, and again brought standing ovations at an

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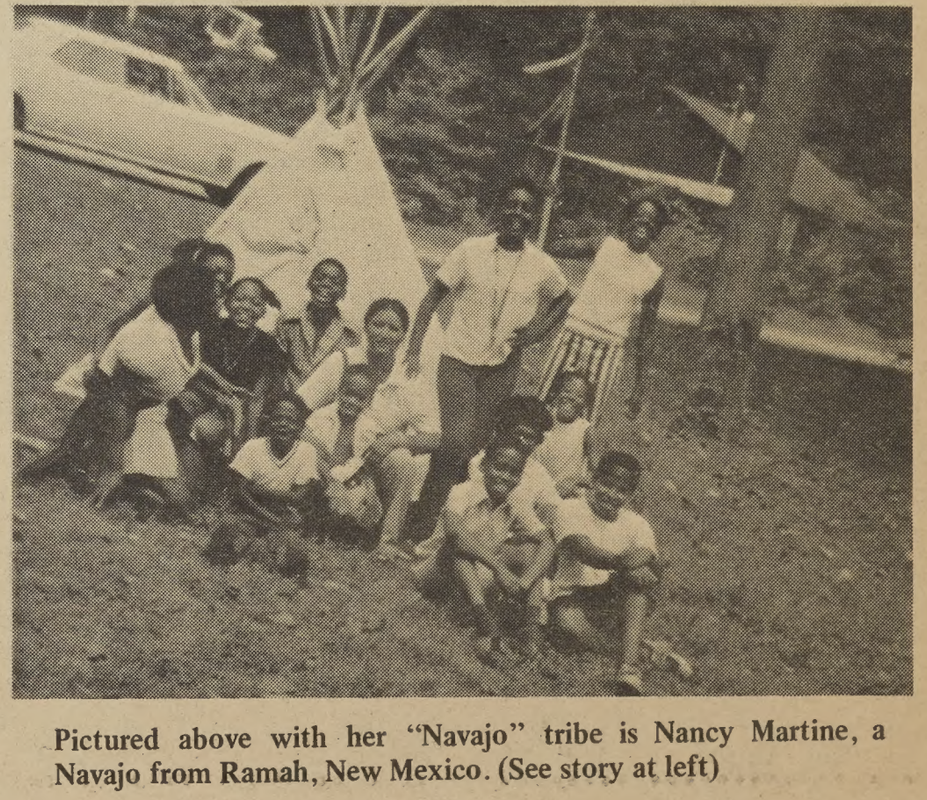
The *Eagle's Eye* staff welcomes any articles, letters to the editor, poetry, book and movie reviews, and suggestions for publications. We would also appreciate your views and opinions on current issues and events.



Pictured above with her "Navajo" tribe is Nancy Martine, a Navajo from Ramah, New Mexico. (See story at left)

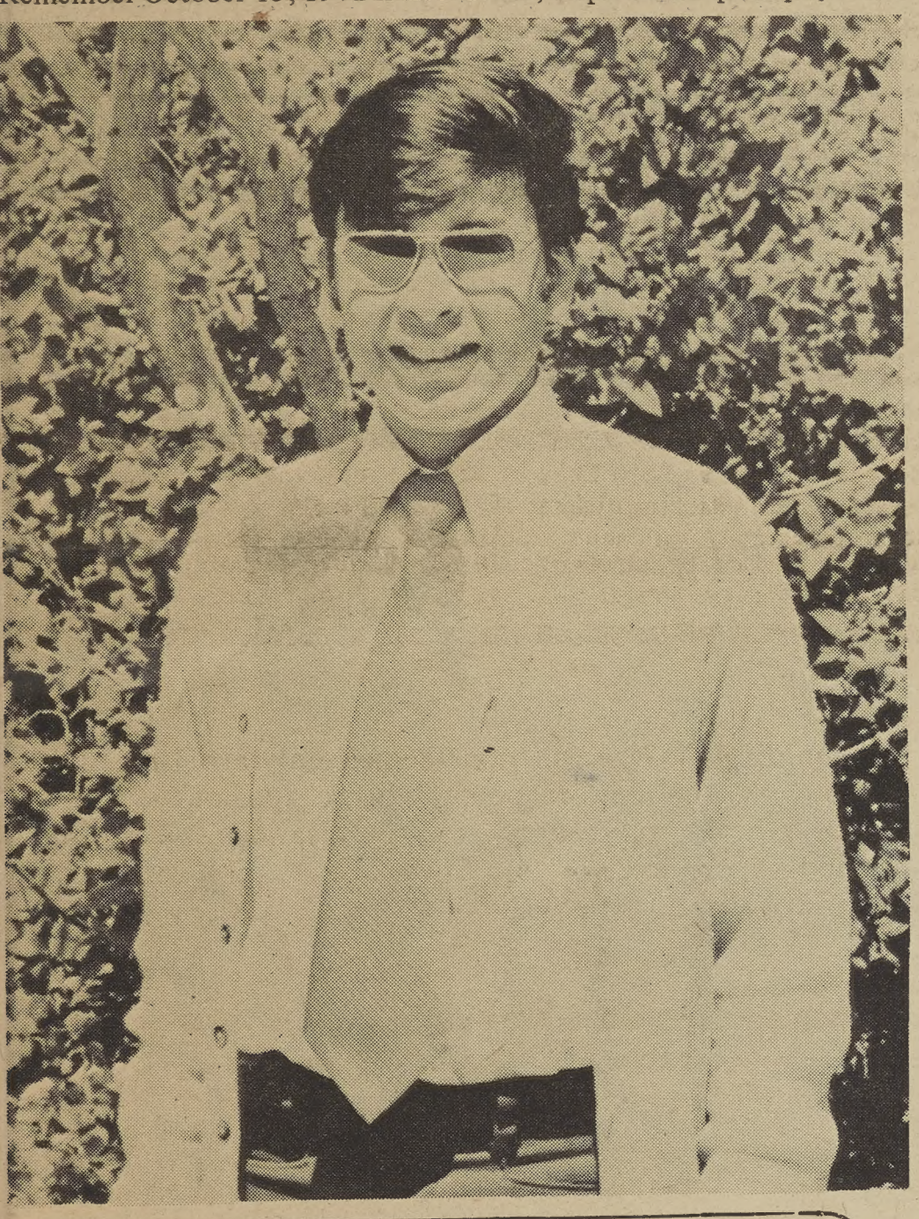
The Indian Alumni Association

Exactly how many there are of us we're not quite sure. There are somewhere over a *thousand* of us though. What we are sure of is that no matter what our numbers, we are a new, but potentially quite influential body. Who are *we*? We are the newly formed *Indian Alumni Association of Brigham Young University*. You are a member of it if you are: *administration and faculty, or former Indian Students who have earned the equivalent of ten or more semester hours at BYU.*

Look at our record: there have been 67 students with Bachelor degrees; 7 with a Master's degree; and 31 with an Associate degree. This total is 105 students with degrees.

There are other alumni students who are seeking, or working on medical degrees, law degrees, other advanced degrees, andothers are working in programs that would normally require degrees, but the power to accomplish suffices. (Keep up the good work!) The caliber of our Indian Alumni Association is most encouraging. There is a caring about people demonstrated by our membership that is going to make its influence felt in the Indian world and in the Indian culture.

Soon, we hope, you will be receiving notification in the mail concerning this year's annual Indian Alumni Association Homecoming get-together on October 13, 1972. Just in case you are not contacted in time, consider yourself invited and confirm your reservations for the 4 p.m. to 6 p.m. Current Indian Affairs meeting, the Banquet at 6:30 p.m., as well as other Homecoming activities. For further information contact Lanny Pinola, 147 BRMB, or write him in care of the Indian Education Program, Brigham Young University, Provo, Utah. Remember October 13, 1972 is not far off, so please act promptly!



Summer Parks

(Continued from Page 2)

youngsters arts and crafts, but in the process, learned ourselves, and also we learned so many new things about the other tribes represented.

We also learned a valuable lesson in leadership in the same way that the youngsters learned their lesson. If they supported their chief, they were successful, and we had to follow the same pattern. We went through a lot of trials and tribulations from within and without but in the end this is what made our camp a success. We learned that organization, support, unity, and a little prayer, are the main ingredients for a success.

Much of our religious training was incorporated into our program. Each had his own religious background and if anything united us, it was this influence. Without a lot of prayer and especially family Home Evening, we would never have fared so well. Family Home Evening is so powerful that it was through this that we finally got on the road to success. With the help of the Lord, our camp excelled. Not only was our camp staffed with non-recreation majors (the other camps had recreation majors) but not one of us had been in the program before (as many of the other staffs had). BYU films such as "Tomorrow's Yesterday", and "Bitter Wind", were shown to the youngsters, and the song "Go My Son", became a favorite with the youngsters. There always seemed to be someone trying to sing it or hum it, while in camp. Many records were given to the camp by the BYU Indian Ed. Dept. And we, in turn, gave them to the youngsters as a remembrance of the camp.

The large number of Black people who came into contact with our camp reformed some of their ideas about Mormons since this was their first real contact with Mormons . . .Indian Mormons. A lot of misconceptions were cleared by our example and by the spirit of the camp. This was made possible by the bond that seemed to exist between the Black and Indian minorities. Without this feeling of bondage, it would have been many times more difficult for them to receive and accept Mormons. So this summer, not only did we portray what an Indian is, but also what a Latter-day Saint is.

Many new experiences awaited each staff member beginning with the minute we arrived in Washington D.C. It never dawned on many of us that we'd be in the midst of monuments . . . monuments we'd seen only in History books. We never dreamed we'd be there. We could've spent all of our free time touring the D.C. area and still never have covered all of it by the end of the summer. Another new experience was traveling to the many Historical sites of the east whether it was to the Statue of Liberty, Niagara Falls, or the beautiful Shenandoah Valley. A few of us had the privilege of traveling with the Washington D.C. ward to see the spectacular Hill Cumorah Pageant and this was one experience we'll never forget!

The publicity provided by the National Park Service with the Cooperation of the Bureau of Indian Affairs also provided each of us with the new experience of being on T.V. and radio and being featured in Newspapers and Magazines, Channel 7 and 9, both from the D.C. area came out to the camp to televise our activities at different times of the summer. Also the "Voice of America", a world-wide broadcasting radio station recently aired reports taped by some of our staff members during the summer. Betty Ustun, radio Personnel, reported that the response was tremendous after the broadcastings.

The purpose of camp"OO-NA-LE" was to provide a vehicle for better understanding between Indians and non-Indians and we are proud to say that this purpose was accomplished. This camp proved that people with different life styles and backgrounds can come together and reach an understanding, whether they be adults working with children, or children working with adults, and even adults working with adults. All cooperate to overcome difficulties and reach and understanding and accomplish tasks with love and respect for one another. This summer showed that we were people, and we were Indians.

This camp proved that Indians (LDS and non–LDS) can work in cooperation with one another in accomplishing a task well. Indians are Indians, whether LDS or not. And need to work together because we are working to accomplish the same goals for our Indian People. Many thanks to the many fine people in the Bureau of Indian Affairs and the National Park Service for the effort they put into making this past summer's camp "OO-Na-Le" a great success.

Bob Scabby

The Indian Day Camp emblem centers around the Cherokee word "Oo-na-le" which means "friends". The mountain background represents nature, the smiling tree represents "Summer In The Parks" and the peace pipe with the four feathers hanging from it represents peace among the four colors of the world; Red, White, Black, and Yellow.

Lamanite Generation

(Conitinued fron Page 2)

all-Black junior High School in Compton for all three student assemblies. In Riverside at the all–Indian Sheridan High School, they also received a standing ovation as they have at most performances during the past year.

Spotlight -

Wally Woods

Mr. Walter Woods, commonly known as Wally to all, has been put in the spotlight for his outstanding work at BYU. From B. C.--Canada, Wally came to the "Y" and achieved the following goals: Outstanding Lamanite Award, Dean's Award, and has been on the soccer team for two years. These awards were not uncommon to him as he was most valuable player seven times at various basketball and hockey tournaments. On the Board of Directors for the formation of Indian Organization, President of the Native Youth Club in Alberta and vice-president of sports in Edmonton, Alberta.

Asked what the greatest motivation factor was in his life, he replied, "The church". The church has been a great factor in bringing him to see good in all, a love for his fellowman, and a feeling of pride for his heritage and people.

His goal for Indian Week is to make all feel important and proud of their heritage, to use it as a means of preaching to non-members and establishing the fact that we are all brothers and sisters.

Wally is married to Fritzie Crowfoot, has one four-month-old baby boy, and is currently chairman of Indian Week and VP of standards for TMF. A junior majoring in Sociology, Wally is truly an outstanding Lamanite.

Mormon Indians Invade Washington D. C.

Over a dozen BYU Indian students silently invaded the District of Columbia this summer. This is the first time a significant number of L. D. S. natives have occupied the nation's capital and I'm certain it is just the beginning. Most of the students worked with various programs and were scattered throughout Washington D.C.

BIA

ANCITA BENALLY worked within the Office of Youth Development which is a department of the Bureau of Indian Affairs Central office. LILLY HORSEN worked with Hans Walker who directs the Water Rights Department which is also within the Bureau of Indian Affairs. BRONWYN YAZZIE was also a summer employee with the Bureau of Indian Affairs.

INTERNS

ROSE BENALY and JENNIFER DECKER were interns in a program sponsored by the Office of Youth Development. Rose Benally was interned in the office of Senator George McGovern who is now running for President of United States. Nearly half of those in this program dropped out, but Rose was one of those who finished the program and did an outstanding job.

JENNIFER DECKER worked for awhile as an intern in (AIM) American Indian Movement which has a national office in Washington D. C. She then moved to the Smithsonian Institute. Jennifer Decker was also one of those who finished the program. Both Jennifer and Rose have gained a better insight into the American political system as well as the Indian world.

PARK SERVICE

BOB ANGLE led a war party composed of such personalities as HARLEY WALKER, ROBERT SCABBY, ANITA STRAIGHTHEAD, CONNIE FOX, LEON DUDE, and BEVERLY HOLBROOK. These people worked with the "Summer in the Parks Program." The group was co-sponsored by the National Parks Service and the Bureau of Indian Affairs. Needless to say, they did an excellent job and the Bureau's commissioner, Louis R. Bruce, has let it be known that he wants them back next summer.

I had the privilege of being there to observe some of the day to day examples that these people set. To most of them, it was a summer that will not be soon forgotten. Where will it all end? Who knows? As I said, it is just the beginning.

Miss Indian America Pageant

Vickie Bird, who currently reigns as Miss Indian BYU, was elected first runner-up in the Miss Indian America Pageant at the All-American Indian Days at Sheridan, Wyoming, last summer.

Her classmate at BYU, Nora Begay, was Miss Indian America during the past year and reigned at the four-day nationwide Indian celebration as outgoing No. 1 Indian girl.

Other BYU students contributed greatly to the event as the Lamanite Generation, a 41-member all Indian talent singing and dancing group from the BYU Program Bureau, stopped at Sheridan to perform three shows while on their summer tour of Idaho, Oregon, Washington, and Canada.

Chosen to succeed Miss Begay as Miss Indian America was Louise Edmo, a Bannock-Shoshone from Fort Hall, Idaho. There were 35 entrants in the contest and they underwent five interviews as well as talent and beauty competition.

Miss Bird, who is a member of the traveling Lamanite Generation group, explained that talent and beauty are not as important in this contest as are the ability to speak in native and American languages, to understand Indian traditions, history and knowledge of modern Indian affairs.

For her talent number, Miss Bird performed a modern dance to the song "The Mountains Cry Out." She was a member of the famous American Folk Dancers of BYU who toured Europe this summer, and she returned just one week before the start of the Sheridan event.

Miss Bird, 20 years old, is a Mandan-G Ventre Indian from New Town, N. D. She is a daughter of Mrs. Pansy Parshall, and is a junior student majoring in nursing.

The KBYU-TV remote broadcasting and recording trucks also were on hand to make a video tape record of the proceedings for local broadcast and national Public Broadcast Company programs.

Other Indian students from BYU who figured prominently in the All-American Indian Days were Rhae Washburn, a Comanche from Oklahoma, who won $100 first place in the fancy dance, and Tiny Longbear, a Cheyenne from Oklahoma, who placed third in the fancy dance for a $50 prize.

BYU students were the only Indians in the entire celebration to perform the spectacular hoop dance. Hoop dancers were Mr. Washburn, Jasper Yazzie (Navajo), and San Nez (Navajo), who performed on two nights.

John Maestas, an employee in the Indian Education Department at BYU, personally represented BYU President Dallin H. Oaks at the event and presented outgoing Miss Indian America Nora Begay with a $900 scholarship. Nora also received a trip to Hawaii from Western Airlines, a new dress, and a $300 scholarship from the North American Indian Foundation.

The Ute Indian Tribe from Ft. Duchesne, Utah, manufactured and presented to the All-American Indian Days celebration a 7-foot tall, white leather throne, which Miss Begay was the first to occupy. It will be used each year to seat the outgoing and incoming Indian queens.

The Peace Pipe Prayer

Spoken in a language seeped in simile and sign-- in a tongue which spanned cultural gaps-- which spoke of man's relationship to the good earth.

Presented by Don Dearnose:

"To the North, for the air we breathe and the winter's season to refresh our soil. To the East, from which each new day brings hope and opportunity which is ours to share whatever we have with our fellowman. To the South comes the sunshine that brings forth growth and ripens fruit: it is a season when we can spend time with our elders to learn in time we too will pass on the advice to our children. To the West, the sun sets and will some of our people depart and meet with their loved ones that have gone and in whose memory we cherish. To Mother Earth, continue to be kind to all thy children and may we look to thee for all our needs. May it be that the kind Lord permit us to see one another at another time."

WINNING ORATION - LORETTA TSOSIE

It was silent as the first ray of light broke across the horizon. A summer shelter stood amidst the rolling hills of the Arizona desert. Here and there lay sagebrush dampened by the life-giving rain the night before. The sudden cry of a baby broke the silence and echoed. Thus a young Indian mother had given birth to another child. This Indian is my mother, I am the child she gave life to. I recall many beautiful things in my life. My home a wooden construction at the foot of a mesa. Our friends come to help with the building of it. We listened as a soft voice chanted while our home was blessed with the sacred corn pollen. I've watched my mother weave beneath the shade. Her fingers are swift which produced many beautiful things. I longed to possess the talents and character of this lady–shi-ma'. My father is a humble man, he follows the trails of yesterday. He often sat with my grandfather and spoke with the wisdom that comes with age; Long ago when our people were one; our people dwelt in brotherhood and peace. Then we were scattered in the four directions of the wind. Because of this there is much confusion and our brothers contend with one another. The time has come, the damage has been done. We can no longer afford to go our separate ways. We must unite again. In their faces I can see the dreams they have for our Indian people. I am also a part of this picture. It has also given me a dream. I want to be among my people, I want to help them rise with me. I want to see my people happy and united as the Great Spirit meant it to be.

THE EAGLE'S EYE

The Eagle's Eye is an official publication of the Brigham Young University Indian Program and is published as a combined effort of students and members of the faculty and administration.

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WIND SONGS

Wind songs are war songs. Made while the men are at war and sung by those at home who think of the distant warriors . . . as a mother sings a lullaby to the child in her arms, even so she sings to the absent son far away . . . So might the maiden sing, thinking of her young man. Such songs are called Wind Songs because they are songs of loneliness and longing like the open prairies where there is only the sweep of the wind.

Rena Whitelock Miss Payson

To see a pretty Indian girl on a float as a Queen is such a lovely sight. Her black hair, brown skin, big bright smile and that little brown beauty only an Indian possesses. The beautiful gal behind this is Rena Whitelock, daughter of Mr. and Mrs. Chet Whitelock of Payson, Utah who was selected as Miss Payson 1972 and 1973.

This is certainly a high honor for an Indian girl to be selected as a city queen. She competed with several other girls but Rena was the only Indian.

Rena currently is attending school as a college Freshman, who is undecided on her major.

We want to extend our congratulations to Miss Payson for 1972-1973. We know she is representing herself well and did a great job.